

THE REHEARSAL.

1. The Deformity of Holiness among the Presbyterians.
2. Their Burning the H. Sacrament as a Popish Trinket.
3. Why they think Burning the Covenant more Heinous than Burning the Body of Christ.
4. Their Homely Familiarity with God.
5. Why they are Un Cover'd and Kneel at their Family Prayers, but not in their Publick Meetings. With the Manner of their Publick Prayers.
6. How they are Mended of Late.
7. The Extempore Prayers first set up by the Popish Emissaries.
8. The Blasphemies and Blunders in their Prayers.

WEDNESDAY, August 25. 1708.

(1.) Country-man. **T**HE *Observer* of the 7th Instant, Num. 30. is very Angry with K. James. I. and makes little Less than a Papist of him for Ordering that the Chappel of Prince Charles (when in Spain) shou'd be Adorn'd Chappellwise, with Altar, Font, &c.

Rehearsal. The *Observer* wou'd have had it Barn-wise, with a Long Table (like Shuffle-Board or Ordinary) in the Middle. And instead of a Font, a Syllabub-Pot, as the Presbyterians us'd in the Days of Purity! And a Fidler's Gray Cloak in lieu of a Surplice! Or a Buff-Coat, with a pair of Side-Pistols laid a Cross the Cushion, as has been seen in the Days of Re-Reformation! This wou'd have made an Edifying Figure in Spain, and given them a worthy Notion of the Protestant Religion, when they had seen it in the Deformity of Holiness!

(2.) Country-m. It wou'd have Added mightily to this, if they had seen some Protestants Reckon the Holy Sacrament among Popish Trinkets, deny it to be the Body and Blood of Christ, and cause it to be Burnt by the Hands of the Common Hangman.

(3.) *Rehears.* What a Noise they made about Burning their Traiterous Covenant? This was Profane and all sorts of Wickedness! But they justify Burning the H. Sacrament, which Christ calls his own Body and Blood!

Country-m. There was a Reason for that For the Covenant was an Idol of their own Making. The other was only the Institution

of Christ? And you know it is an Old Saying, That a Man may make Bold with his Friends.

(4.) *Rehears.* And sometimes more Bold than Welcome, is as Old-a Saying, and as True. But these Men think the More Bold, the More Welcome. They love to be Homely with God! And will scarce allow him a Hat or a Knee when they come into his Presence! I know not how they do now (for I come not near them Num. xvi. 26.) but I have formerly seen in their Meetings, some sit upon their Tails at Prayer with their Hats on their Heads, others pull them over their Eyes, others Hang them upon one Ear like a Peg, and give God half a Hat.

(5.) Country-m. And yet at Family-Prayers in their own Houses they are all Un-Cover'd and Kneel, as I am Credibly Inform'd Why then should they not do it in Publick?

Rehears. To shew the Difference betwixt Them and the Church. And how much more Familiar they are with God Almighty than the Episcopal Folks dare Presume! If the Church shou'd do as they do, they wou'd Quit it, and do as the Church now do's.

Still so Perverse and Opposite,
As if they Worship'd God for Spite.

And it was purely in Opposition to our Liturgy, and to Prejudice Men against it (for they were Resolv'd to Quarrel) tha

that they Set up the *Extempore* way. And instead of that *Form of Sound Words*, and the *Majesty* of our *Offices*, they Introduce'd the most *Nasty* and *Slovenly* Method of *Worship*, (by way of *Familiarity*) treating the *Almighty* with *Beastly* and *Kitchen* Language, Sending Him on their *Errands*, and bidding Him make a *step* to this or that *Place*, and do so and so for them, and they wou'd, be as *Good* to Him another way, and do so and so for Him. They us'd to tell Him all the *News* of the *Town* in their *Prayers*; and bid Him beware of such a *Man* for that he was not *Sound at Heart*, but that He might safely *Trust* Such and Such, whom they Recommended to Him! You may see a *Fulsom Load* of this in the *Scotch Presbyterian Eloquence*. Great part of which is Collected out of *Mr. Rutherford's Letters*, which they will not disown. They were thus Describ'd by a *Poet* of those times,

Have we told *Providence* what it must do,
Whom to *Avoid*, and whom to *Trust* to?
And made *Prayers* not so like *Petitions*,
As *Overtures* and *Propositions*!

(6.) *Country-m.* But I am told they are much Cur'd of that now, especially here in *London* where they have Learn'd to speak with more *Decency*.

Rehears. I know not. But this I am sure of, That several go to hear *Dan. Burgess* as to a *Farce*, and seldom miss of the *Entertainment* they Expect. I have been told a Multitude of *Stories* of his *Preachments* from those who Heard him. And some who have been in his Company say he is a *Man of Sense* and good *Conversation*. And that being Ask'd why he wou'd play the *Buffoon* in the *Pulpit*, and speak such *Ridiculous* things? He made *Answer*, That if he did it not, he wou'd Lose his *Congregation*, for that they were Pleas'd with that *Familiar* way of speaking of *God*, and the *Homely* Comparisons. So that they have not all Lost the *Taft* of their *Mother's Milk*, I may Call it, of the *Low* and *Sordid* way wherein they have been Educated.

(7.) *Country-m.* But, *Master*, I have been told, That it was the *Popish* *Emissaries* who first set up the *Extempore* way among Us.

Rehears. That is most True. You will find a Particular and Authentick Account in *Foxes* and *Fire-brands* of *Heath*, and *Cummin*, who were Detected to be *Popish-Priests*, after they had Preach'd as *Puritans* in *Q. Elizabeth's* time, and Rail'd most against the *Liturgy* as a *Dead-Form*, and Recommended the *Extempore* *Prayers* as being the only *Spiritual* and *Acceptable* Service. And there are many other the like Instances. These

the *Puritans* follow'd, and so have kept it on to this Day.

(8.) *Country-m.* And the Many *Blasphemies* and horrid *Blunders* that slip from them in their *Extempore* *Hast* has not been able to Cure them. I heard one of them in the Heat of his *Prayer* Cry out, *O Lord Jesus Christ for thy dear Son's Sake*— And he Repeated it over several times. But in an Hour after he Deny'd to me that he had said so. And I produc'd several *Witnesses*, till we Convinc'd him. So that they speak without *Thinking*! Some have taken their *Prayers* in *Short-Hand*, and after some time has shew'd it them as a *Form of Prayer* Recommended to them: And themselves have found out and Expos'd their own *Blasphemies* and *Nonsense*, not knowing it to be their own.

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